

Paper no. 33

Minutes

of the

Faith and Order

Working Committee

1961

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COMMISSION ON FAITH AND ORDER

MINUTES OF THE WORKING COMMITTEE MEETING

held at
Geneva, Switzerland
16-19 June 1961

Paper No. 33
World Council of Churches
COMMISSION ON FAITH AND ORDER
Geneva, 1961

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ATTENDANCE

Officers

The Bishop of BRISTOL (The Rt. Rev. Dr. Oliver Tomkins), *Chairman of the Working Committee*
Professor Henri d'ESPINE, *Vice-Chairman of the Commission*
Dr. P. S. MINEAR, *Director*
Dr. K. R. BRIDSTON, *Executive Secretary*
Dr. Lukas VISCHER, *Research Secretary*

Members

Percy BARTLETT	Professor Edmund SCHLINK
Principal J. R. CHANDRAN	Professor T. M. TAYLOR
Dr. Ernest PAYNE	Professor Robert TOBIAS
Principal Harold ROBERTS	Professor T. F. TORRANCE
	Professor G. F. WINGREN

Substitutes

Professor V. E. DEVADUTT (for Professor Skoglund)
The Rev. Dr. J. W. KENNEDY (for Bishop Dun)
The Rev. Dr. J. W. WINTERHAGER (for Dr. Jacob)

Visitors

Dr. E. C. BLAKE	Professor W. TINDAL
Bishop J. E. L. NEWBIGIN	Dr. Floyd W. TOMKINS

Staff

Dr. R. S. BILHEIMER	The Rev. Francis HOUSE
Bishop EMILIANOS	Frère Max THURIAN
The Rev. Roderick FRENCH	Dr. W. A. VISSER 'T HOOFT

Minute Secretary

Miss Elizabeth SWAYNE

Apologies for absence were received from :

Dean HORTON	Metropolitan KONSTANTINIDIS
Bishop DUN	Principal MARSH
Professor FLOROVSKY	Dr. NELSON
Professor HARTFORD	Professor OUTLER
Dr. JACOB	Professor SKOGLUND
Professor KANTONEN	Professor SKYDSGAARD

PROCEEDINGS

Friday

16th June 1961

In the absence of the Chairman of the Working Committee at the first session, Professor D'ESPINE, the Vice-Chairman of the Commission, presided, and at his invitation Principal CHANDRAN opened the meeting with prayer.

The Executive Secretary, Dr. Keith BRIDSTON, was then asked to present his report. After expressing his appreciation to the Faith and Order officers and members for their support during the past four years of his service with the World Council, Dr. Bridston spoke of his gratification at the fact that the recommendations of the Future Report were already being acted upon. Two of the new executive staff had been appointed and would soon take up their work, and this augured well for the proposed Fourth World Conference on Faith and Order in 1963.

Dr. Bridston also reported on his recent travel in the Far East, which had included visits to Japan, Hong Kong, the Philippines, Indonesia and India.

In almost all of these places it had been found that a visit from Geneva had acted as a stimulus to Faith and Order work in the area concerned. In Japan, the group which had been convened to meet and discuss Faith and Order problems with Dr. Bridston arranged to meet annually in the future ; and in Hong Kong the Chinese-speaking members of the consultation which he attended urged that if possible a full-time worker should be appointed to stimulate further study of ways towards unity, so that the question should not be lost sight of. Such groups as these would be invaluable in undertaking preliminary study of local issues of importance for the Fourth World Conference on Faith and Order.

Finally, as he relinquished his work as Executive Secretary, Dr. Bridston thanked his colleagues, and expressed particular appreciation of the work of Dr. Floyd Tomkins who had devoted so much time to the arrangement and preservation of the Faith and Order archives.

In thanking Dr. Bridston for his report, Professor D'ESPINE also expressed the Committee's gratitude and affection for him. Members were then invited to put questions arising out of the report.

Dr. DEVADUTT asked what could be done about the problem of church unions which had no properly worked-out theological basis. Dr. BRIDSTON said there was no real answer to this question. In such a case as the United Church of Japan, where union had been forced by political pressure, the problem arose as to whether it was better to try to redeem the existing situation, or to start once again from the beginning. Something of the same kind of problem was being found in the Philippines. He thought it important that in addition to evaluating new church union schemes, those already in existence should be re-examined. A further question was asked about the present relationship of the Anglican Church in Japan to the United Church, and Dr. BRIDSTON replied that at the conference he had attended in Japan

the Anglican Church had been represented ; the basic reason why the Anglicans had felt compelled to leave the United Church was something which must be discussed in the future.

Church Union Negotiations

The rest of the session was devoted to reports from those present concerning union negotiations and schemes in all parts of the world.

(a) *Church of South India.* Principal CHANDRAN reported that negotiations with the Lutherans in the All-India Federation of Lutheran Churches were now beginning ; these included all Lutherans in India except those affiliated to the Missouri Synod. At the same time, preliminary theological conversations between the Mar Thoma Church and the CSI were being opened to discuss particular points of doctrine.

(b) *Church of Lanka and Church of North India Schemes.* Dr. KENNEDY reported that the Joint Committee on Ecumenical Relations of the Protestant Episcopal Church in the USA had presented to the General Convention of the Church its recommendations concerning relations with the Church of Lanka and the Church of North India. The Committee recommended recognition of the Church of Lanka, but not of the Church of North India, owing to objections concerning baptism and the method of unification of the ministry.

(c) *Presbyterian/Anglican conversations in the USA.* Dr. KENNEDY referred to the so-called "Blake Proposal" for union discussions with the Presbyterian Church in the USA, and said that although there was some opposition among a minority of Episcopalians, the General Convention of the Episcopal Church would probably accept an invitation from the Presbyterian Church to open preliminary conversations. He reminded the Working Committee that in 1946 the previous discussions between Presbyterians and Episcopalians had been brought to a somewhat abrupt close by the action of the latter, and in the circumstances he felt that the Presbyterians were acting very generously in taking the first step towards a new start. Dr. TOBIAS asked whether a sociological and institutional analysis had been made of this breakdown. This had been done in the case of the breakdown of the Baptist-Disciple negotiations, and had been found very helpful. In reply Dr. KENNEDY stated that the main reasons for the Presbyterian-Episcopalian breakdown in 1946 were fairly clear. The laity in the Episcopal Church were not sufficiently well-informed about that was happening, and had also had relatively little interest in the proceedings. Now, however, the atmosphere was very different, and with lay people in both churches taking a greater interest than ever before, the chances were much better.

Professor TAYLOR, from the point of view of the United Presbyterian Church, said that the situation in his church was very much the same ;

a vocal minority was against the proposal, but it was not likely to carry much weight. The formal invitation would reach the Episcopal Church later in the year. It seemed likely that invitations would also be sent to the United Church of Christ and to the Methodists. In the discussion concerning the proposal it had been made clear that there were those among the Presbyterians who were adamant that the Episcopal Church should start by recognizing the Presbyterian ministry as valid. Dr. KENNEDY commented that it was on this point that the previous discussions had broken down, and he urged that a clear statement should be made of what was meant by "valid orders," and of the difference between "validity" and "efficacy" in relation to orders.

Professor TAYLOR said that Dr. Blake had taken the Lambeth Quadrilateral as the basis of his proposal, and Dr. DEVADUTT added that since the Quadrilateral included episcopacy as one of the essentials, it was important that the Anglican Communion as a whole should itself work out a document stating clearly what was meant by episcopacy. Principal ROBERTS referred to the statement made by the 1930 Lambeth Conference which had been incorporated in the interim statement on the conversations between Methodists and Anglicans in England ¹.

(d) *Anglican/Methodist conversations in England.* Principal ROBERTS then went on to report at greater length on the present position in England regarding these discussions. He reminded members that in the Interim Statement issued in 1958 those who had taken part had agreed that intercommunion was a legitimate next step on the road if there were a genuine commitment, but it could not be separated from a full union in the total life of the Church. It had also been agreed that there should be unification of the ministry from the start, as was planned in the Ceylon and North India union schemes, but it was realized that it would be a mistake to discuss the ministry alone without considering it in relation to the Church ; and it was this task which had been the group's concern in the past two years. One of the chief difficulties they had found in these conversations was that it was possible for both parties to use the same terms and phrases but with entirely different meanings. It was not enough, for example, to emphasize what episcopacy stood for, that it was through this historic office that something was given which could not be obtained in any other way — for it was here that the conflict lay. It was beginning to be realized that true fellowship meant not only fellowship in the present day but also throughout history. It was hoped that a further report would be issued in 1963, containing proposals for study by the respective churches, not only by the church courts but also in parishes and congregations.

(e) *Anglican/Presbyterian conversations in Great Britain.* Professor TINDAL was then invited to speak about the present situation regarding the

¹ *Conversations between The Church of England and The Methodist Church : an Interim Statement.* London, SPCK and Epworth Press, 1958, pp. 22-24.

discussions between the Church of Scotland and the Church of England. He noted that the question of the recognition of each other's ministry was also a problem in these conversations as well, and the rejection of the Joint Report two years ago had been based on this question. The presbyteries had stated that if conversations were to be resumed this question of recognition must be made clear. The two churches had now formed committees to make preliminary studies on the questions of Holy Communion and Apostolic Succession in preparation for the eventual reopening of the conversations. The Church of Scotland Committee consisted of 50 people, clergy and elders, representing for the most part those who had been critical of the previous report. It was hoped that there could be a meeting with the Anglican committee before too long.

(f) *Church of Scotland/Church of Sweden intercommunion agreement.* Professor TINDAL, in commenting upon this recent agreement, said that it had been agreed that formal conversations were not necessary since correspondence over a period of years had shown that no hindrance existed on either side to a relationship of intercommunion between the two churches. Archbishop Hultgren had accordingly invited a delegation from the Church of Scotland to visit Sweden for a brief conference to witness to this relationship of intercommunion. At this conference Holy Communion services according to the traditional order of both churches were held, at which all the delegates communicated. The agreement was welcomed in both countries, and was an instance of the fact that unity did not presuppose uniformity in organization and liturgy.

Dr. DEVADUTT commented that when it came to actual negotiations the problems to be faced were "pre-Lund" problems, and he wondered whether, in view of this, the questions being dealt with in Faith and Order were sufficiently closely related to the needs of the churches. Principal CHANDRAN pointed out that whereas the original CSI talks had been of a "pre-Lund" pattern, those which the CSI had with the Lutherans had followed a "post-Lund" method ; and Dr. VISSER 'T HOOFT said he did not think it had ever been intended at Lund that the christological system should be followed in union negotiations, but would be rather more of a background perspective against which the problems could be seen more clearly. Professor TORRANCE agreed, but said that the discussions in Scotland had opened up problems at a much deeper level. In trying to take seriously the reality of Christ and his gospel they had got much further behind the question of the ministry and validity, and the church as a whole had not realized this. It was not possible to begin with the question of the ministry until the christological problem behind it had been dealt with. Thus he had tried to oppose those in the Church of Scotland who insisted on a full mutual recognition of orders before recommencing conversations with the Church of England, since this prevented any further christological work and meant starting on a false basis. This seemed to him to be a prejudging of the issue and a rejection of the centrality of justification by faith, because it demanded instead justification by man of Presbyterian orders.

The Chairman, the Bishop of Bristol, presided for the rest of the meeting.

Fourth World Conference on Faith and Order

(1) *Date and Place*

Dr. MINEAR introduced the discussion, and questions concerning the date and place for the proposed Conference were considered. It was pointed out that in 1963 the Lutheran World Federation Assembly was already planned for July 30 - August 11 in Helsinki, and the Anglican Congress for August 13 - 24 in Toronto ; and the question was raised whether it might not be wise to hold the World Conference to fit in with one or other of these meetings. After full discussion of the relative advantages of 1963 and 1964, it was decided to hold to the original plan for 1963, with the Conference scheduled for the last two weeks of July, 1963.

It was decided after further discussion that the Working Committee should express to the WCC Executive Committee their strong preference for holding the Conference somewhere in the Middle East, suggesting Beirut, Jerusalem, Istanbul, Athens or Rhodes. The CHAIRMAN then pointed out that if the Executive Committee were to decide that financial considerations made this impossible, it would be advisable to indicate an alternative choice of place. It was found difficult to decide whether Canada or Europe would be preferred. While Europe would be easier from an administrative point of view, the prospect of other World Council meetings in Canada that summer indicated that this area should not be ruled out. It was eventually agreed that this decision could be left to the officers of the Commission.

(2) *Size and Composition*

It was agreed that each member church should be invited to send one delegate, and Professor TORRANCE urged that in view of the specialist nature of the Conference the churches should be asked to send people who were already conversant with Faith and Order work. This was agreed, and it was pointed out that since other aspects of the churches' life were more adequately represented by their delegates at WCC Assemblies, it was reasonable to ask churches to send to a Faith and Order conference delegates of the kind suggested by Professor Torrance. It was also urged by Professor TORRANCE that all members of the Faith and Order Commission should have the opportunity of attending, whether or not they were elected by their church. Dr. BRIDSTON, in supporting this, recalled that the idea of the conference originally arose out of a suggestion that the 1963 meeting of the Commission should be an enlarged one, at which Commission members should meet the members of the Theological Commissions and discuss their work together. It had been intended all along as a specialist conference, and this should be borne in mind.

Principal ROBERTS, while stressing the importance of continuity, urged that provision for the attendance of some younger people, new to Faith and Order work, should not be overlooked. Dr. BILHEIMER envisaged three categories of participants : (1) Delegates appointed by the churches (to include as many members of the FOC as possible); (2) FOC Advisers, who by virtue of their membership in the FOC or Theological Commissions are invited to attend, with clearance from their churches; (3) Advisers Specially Appointed, i. e. persons outside the membership of the FOC and Theological Commissions, for whom church clearance would subsequently be obtained. This latter group might include younger scholars and thus ensure that Principal Roberts's point was not overlooked. It was thought that after replies to the preliminary invitations to the churches had been received, it might then be possible to allocate up to 100 places to larger churches, thus allowing them to send more than one delegate; and this would still leave approximately 70 places for consultants, etc.

After further discussion, the resolution concerning the size and composition of the Conference was then amended to read :

"The Conference should be limited to about 350 participants, based upon an opportunity for the member churches to send delegates, for all members of the Faith and Order Commission to attend, for the Theological Commissions to be adequately represented, and for a select group of younger scholars to attend."

(3) *Schedule of Preparations*

The memorandum on this question put forward by Dr. Minear (Appendix I, p. 15) was accepted in principle, with several amendments. It was thought that if necessary a meeting of the Working Committee could be held at New Delhi. It was pointed out that all Theological Commissions would need to hold their 1962 meetings before the Working Committee met, probably at the end of July 1962.

(4) *Finance*

The following proposals concerning finance were accepted :

"1. That the Working Committee authorize its Chairman, Director and the Director of the Division of Studies to propose, in consultation with the General Secretariat, an estimate of expenditure and of income to the Finance Committee; and that they be authorized to fix a registration fee for the Conference.

2. That the reserve held for the FOC meeting be used as revenue for the Conference.

3. That insofar as the Conference is not financed by registration fees, the reserve for the FOC and general funds of the WCC, special appeals be made in accord with established procedures."

Membership of the Faith and Order Commission

The Working Committee discussed the factors to be considered in undertaking the revision of the membership of the Faith and Order Commission. It was established that in the event of a member's resignation, his church had no automatic right to nominate a replacement. Even the increased membership of 120 could not possibly give representation to each WCC member church, and the Bishop of BRISTOL reminded the Committee of the importance of including a certain number of members from churches outside the World Council. Several members commented on the preponderance of members from North America and Europe, and urged that more members be appointed from churches in Asia and Africa. Dr. BRIDSTON stressed the importance of keeping the initiative for nomination in the hands of Faith and Order, and Professor TORRANCE urged that those nominated should be theologians rather than administrators.

It was decided to revise the membership thoroughly from the beginning, and to appoint a small sub-committee to work in conjunction with the Director of Faith and Order to deal with the question of names for nomination to be put before the Assembly at New Delhi, bearing in mind the importance of keeping a fair balance both confessionally and geographically. The Working Committee appointed the following to serve on the Nominations Sub-committee : The Bishop of BRISTOL, Professor D'ESPINE, Dr. JACOB, Dr. PAYNE, Professor SCHLINK and the Director, Dr. MINEAR.

Holy Communion at Ecumenical Gatherings

The report of the Bossey consultation on Services of Holy Communion at Ecumenical Gatherings (printed in the *Ecumenical Review* Vol. XIII No. 3, April 1961) was introduced by the Rev. Francis HOUSE who explained the various points in the document, dealing particularly with those aspects which had aroused misunderstandings. He stressed that the report was in no way authoritative, and simply sought to start discussions on this question which would be bound to continue for some considerable time. It was suggested that the matter be put before the delegates to the New Delhi Assembly as a preliminary to more extensive discussion at the World Faith and Order Conference in 1963.

After some discussion it was decided that the report of the Bossey consultation should be circulated at New Delhi to the members of the Unity Section and presented to the members of the Assembly Faith and Order Committee with a covering letter from the Chairman of the Working Commission (cf. Appendix III, p. 22).

Sunday

18th June 1961

Survey of Continuing Tasks

Dr. MINEAR opened the discussion by presenting a memorandum listing all the responsibilities assigned to the Faith and Order Commission and

asked for guidance in determining priorities of urgency and allocation of tasks to the staff (cf. Appendix II, p. 18).

Apart from the regular and continuing tasks of the Commission, five special areas were selected for primary attention :

(1) *Expansion of Faith and Order work on confessional, regional and local levels (I d), II c)*

The extent to which stimulation of new work should be initiated through the executive staff of Faith and Order was considered, and it was suggested that it was sometimes preferable to allow the work in a new area to emerge of its own accord in response to local needs, rather than to have it "imposed" as it were, from Geneva. Dr. BRIDSTON, while agreeing that initiative should always come from the area concerned, pointed out that in many cases the visit of a Faith and Order Secretary was the best way of stimulating Faith and Order work in areas where previously there had been very little, and he instanced the effect his recent visit to Japan and the Philippines was already having on work to be undertaken there. It was also sometimes found that the presence of a staff member from Geneva was extremely valuable in helping a new group to take up the issues that would be most helpful in its particular circumstances. The Hong Kong group, for example, on his last visit had asked whether it might not be possible for someone from outside to come for a year to set up such work.

It was agreed that priority should be given to assisting the EACC and the AACC in opening new areas of work, and to giving help to countries where initiative by the WCC is needed and welcomed. It was also urged that in the selection of new FOC members leaders should be sought from these areas. The Working Committee also agreed that questions of this nature should be kept under constant review.

(2) *Liaison with national and regional bodies*

There was a discussion on the ways in which liaison with full-time staff members holding responsibility for Faith and Order work in the rapidly-developing regional bodies such as the EACC and the AACC might be brought about. It was agreed that where possible such staff members be invited to attend meetings of the Working Committee at the discretion of the Director and Chairman, their expenses where possible being met by the national councils concerned.

The question of Faith and Order's relationship with such bodies as the European Churches Conference was also raised, and Professor WINGREN gave information concerning the recently formed "Northern Ecumenical Institute" in Sigtuna, which brought together the five Scandinavian countries of Denmark, Finland, Iceland, Norway and Sweden.

(3) *Roman Catholic relations (IV b)*

Professor SCHLINK emphasized the special responsibility of the Faith and Order Secretariat and European members of the Commission in particular

for continuing relations with the Roman Catholics, many of whom were becoming increasingly interested in Faith and Order work. He feared that the Commission as at present constituted was not sufficiently equipped for following up this question, and urged that the Faith and Order Secretariat should take special care to ensure that the Commission as a whole was kept informed of current developments, as well as doing everything possible to encourage informal contacts. Professor TORRANCE endorsed these suggestions and pleaded for more co-operation with Roman Catholic scholars in the work of the Theological Commissions. He thought the Christ and the Church Commission, of which he was a member, would benefit very much in its work from discussions with Roman Catholic theologians. The Bishop of BRISTOL commented that in discussions with the Roman Catholics present at the St. Andrews meeting in 1960 it had been generally considered that the present studies in the Theological Commissions were too far advanced for it to be possible for Roman Catholics to join in, but it was hoped that workable procedures could be evolved for obtaining Roman Catholic participation both at the forthcoming World Conference and in the work of the new studies set up after that. Frère Max THURIAN said that the Secretariat for Promoting Christian Unity had already indicated willingness to send observers to Theological Commissions if invited. Such collaboration should not be feared, and it would be desirable where possible to take advantage of this means of co-operation.

After further discussion the Working Committee decided to appoint a special small "task force" consisting of Dr. HARMS, Professor MEHL, Professor SCHLINK, Professor SKYDSGAARD, Professor TORRANCE and the Rev. Francis HOUSE to consider what further steps should be taken in this matter.

During the consideration of this item it became clear that Faith and Order must give detailed study to ecclesiological elements in the WCC (III c)). This in turn would involve the matter of possible revisions in the Toronto Statement (III b)), the nature and function of the Basis (III a)), and the separate question of the ecclesiological character of Assemblies and of Communion Services there. Need was expressed by Professor SCHLINK for a new study, with Roman Catholic participation, of the *vestigia, notae and attributae ecclesiae*.

(4) *Orthodox relations (IV c)*

Bishop EMILIANOS of Meloa, Representative of the Ecumenical Patriarchate to the World Council, reported on the forthcoming Pan-Orthodox Conference to be held at Rhodes later in the year, at which one of the main topics of discussion would be the attitude of the Orthodox to the ecumenical movement and the World Council.

It was thought best to defer any action on the part of Faith and Order until after this Conference had taken place. Professor TORRANCE made the suggestion that a joint study might be undertaken of some major text (e. g. one of the early Ecumenical Councils, or a patristic writer), by a small group consisting of, say, three Orthodox scholars and three from other

churches. Together this group could study and write up the results of their research. It was felt that this suggestion had great possibilities, and Dr. Lukas Vischer, as Research Secretary of Faith and Order and as a patristic specialist was asked to investigate the matter further.

The Working Committee recorded its warm welcome to the forthcoming Pan-Orthodox Conference, and expressed great satisfaction at the prospect of far greater numbers of Orthodox Christians coming into the World Council, thus giving Faith and Order a greater opportunity of seeing the Orthodox contribution in a wider context. It was also agreed that consideration be given by the Nominations Sub-committee to the question of wider Orthodox representation on the Faith and Order Commission.

(5) *Faith and Order at the New Delhi Assembly*

(a) *Assembly Faith and Order Committee.* Dr. BILHEIMER reported that Parts A and B of the Faith and Order Future Report (see FOC Paper 31, pp. 113-118) would be remitted to the Assembly Faith and Order Committee at New Delhi for study, and suggested that a supplementary memorandum be provided, expanding the points in Part B to give the Assembly Committee more guidance, in view of the fact that not all its members would be familiar with Faith and Order work. It was unanimously agreed that such a memorandum dealing with the three main sections in Part B should be written, and that someone be invited to introduce the discussion on each of these sections at New Delhi.

(b) *Assembly Section on Unity.* Two alternative versions of the draft "Annotated Agenda" for the Assembly Section on Unity were put before the Working Committee. After a brief discussion the members indicated a preference for the second, more detailed alternative, and it was unanimously agreed that this version should be the one put before the Unity Section at New Delhi.

(c) *Evening meeting on Faith and Order at the Assembly.* Members of the Working Committee were asked to indicate in greater detail the type of programme required for this evening meeting. It was explained that this meeting was an opportunity for Faith and Order to give the Assembly at large some idea of their work and the kind of problems they faced. There were two alternatives. One was to have a public meeting, open not only to delegates but to the general public outside the Assembly ; and in this case it would be desirable to treat the subject rather more simply and stress the missionary aspects of Christian unity. The second alternative was a smaller meeting for Assembly delegates only, which would make it possible to treat the subject at greater depth and thus bring home the importance of Christian unity to the churches themselves at a deeper level.

A long discussion then followed on the relative merits of the two types of meeting. It was eventually agreed that in view of other considerations involved in the overall planning, the matter was best left to the discretion of the executive staff, with the proviso that the theme of unity should be

prominent not only in the Faith and Order evening but also in the evening meeting on Mission and Evangelism.

Report on Madagascar Consultation : Church Union Consultative Service

Dr. GOODALL was invited to report on the visit which he and Dr. Bridston had paid at the invitation of the Church Union Committee of Northern Madagascar in October 1959, and to advise the Working Committee on the kind of procedure which might be followed if other invitations of this kind were received.

After briefly outlining the circumstances, Dr. GOODALL went on to say that it was difficult to form a judgment on the basis of the Madagascar project alone, since in this case, although negotiations had been going on for some time, no formulated scheme of union had been prepared, and consequently it was difficult for much useful help to be given. Dr. Bridston and he had, however, indicated in their joint letter to the Secretary of the Union Committee some of the main points of difficulty. One of the main problems was that since the very small Anglican church in Madagascar was not a party to the negotiations the question of episcopal order was not being discussed, and he felt that a more extended consideration of this view of the ministry might have helped the Union Committee to see their problems concerning the ministry in a wider perspective. He had endeavoured to keep in touch with the Union Committee as to subsequent developments, but it had not been easy to obtain much information. It appeared, however, that political and other considerations had affected church union work. Nevertheless, the acknowledgment of the letter which he had sent jointly with Dr. Bridston indicated that attention would be given to the points they had raised.

Dr. PAYNE asked whether the safeguards laid down by the Working Committee had been found helpful or too restrictive, and both Dr. GOODALL and Dr. BRIDSTON agreed that they had been useful as a guide in rather difficult circumstances. Dr. GOODALL added that previous knowledge either of the area concerned or of an analogous situation was of great value, and said that the fact that Dr. Bridston had been able to make comparisons with the situation in Indonesia had been most helpful. The Bishop of BRISTOL asked at what stage in negotiations assistance of this nature could most easily be given by Faith and Order ; and Dr. GOODALL said that while his impression was that in the case of Madagascar a visit would have been more useful at a later stage, he and Dr. Bridston felt that visits at an earlier stage should be encouraged, since there was the danger that if left too late problems might become hardened and consequently far more difficult to resolve. Dr. BRIDSTON also pointed out that at this early stage a Faith and Order team could often be of service simply through giving information. So often union committees spent time working on problems without realizing that similar questions had already been dealt with in other schemes, and it was here that Faith and Order experience could be invaluable.

The Working Committee accordingly agreed after further discussion to stand by the decision to accept the Madagascar invitation, and the restrictions which they had placed on the team (see *Minutes*, 1959 ; FOC Paper 27, pp. 22-23). It was also agreed that where there was any choice in the matter, a union scheme at a relatively unformulated stage should have priority over one in which proposals were more advanced. Areas with little in the way of Faith and Order resources should also have priority.

Monday

19th June 1961

The final session was devoted to a brief survey of matters not so far dealt with.

Publications

Dr. BRIDSTON reported that the Interim Reports of the Theological Commissions were being published by the SCM Press, London, and the Augsburg Publishing House, Minneapolis. The question of publishers for the Final Reports and other material for the 1963 Conference, however, required further consideration by the Working Committee.

It was agreed that in general, each Theological Commission was responsible for finding a publisher for its work ; but in view of the fact that several of them contemplated a Final Report in symposium form, which was not always readily acceptable by publishers, it was suggested that some form of subsidy or guarantee might be necessary. Dr. E. C. BLAKE said that while the World Council would not be able to consider a subsidy, there should be no difficulty in obtaining a guarantee from WCC reserves for this purpose. After consideration, the Working Committee accordingly recommended that up to \$ 3,000 be made available as a guarantee against loss on the publication of the Final Reports of the Theological Commissions (in one language only), and the Director was asked to make representations to the Staff Executive Group on this matter. The final decision as to the suitability of the material for publication in these Reports rested with the Working Committee.

Week of Prayer

The report on the observance of the Week of Prayer in 1961 was made available to members. The draft of the leaflet proposed for 1962 and prepared by Frère Max Thurian was circulated, and after a brief discussion was approved, subject to certain alterations. Members commented and reported on Week of Prayer observance in their own areas.

Staff Appointments

The Sub-committee which had been dealing with the choice of an Executive Secretary reported to the full Working Committee, which

discussed its recommendations in private session and arrived at unanimous approval of a nomination.

Date of Next Meeting

It was agreed that the next meeting of the Working Committee should be held from *Monday 30th July* (evening) through *Friday 3rd August 1962*, in Europe, at a place to be decided later. It was hoped that the choice of this time would enable all Theological Commissions to hold their 1962 meetings before this date. Members were also asked to note that if necessary a Working Committee meeting could probably be arranged at New Delhi.

The CHAIRMAN closed the meeting with prayer.

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During the meeting, the CHAIRMAN, on behalf of the Commission on Faith and Order, presented the outgoing Executive Secretary, Dr. Keith Bridston, with a book containing the signatures of members of the Commission and Theological Commissions, and a cheque.

Proposals for the Fourth World Conference
(amended by Working Committee)

1. Review of actions already taken

(a) *Policy*

“World Conferences on Faith and Order are to be held when main subjects are ready for submission to the churches, and when, on recommendation of the Commission on Faith and Order, the Central Committee so decides.” (*Faith and Order Constitution*, 5 (1))

“Its conferences are to be conferences of delegates officially appointed by the churches to represent them.” (*Constitution*, 4 (ii))

“The invitation to take part in these conferences is addressed to Christian Churches throughout the world which accept our Lord Jesus Christ as God and Saviour.” (*Constitution*, 4 (iii))

“The functions of the Commission are : . . .

(ii) To study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the Church.” (*Constitution*, 3 (ii))

“*Special Faith and Order Conferences* (including world conferences) will also certainly be needed, because only in gatherings primarily concerned with Faith and Order issues is it possible for the fruits of preceding research to be fully shared, for there to be specific debate on the questions studied in the smaller groups of the Theological Commissions and for the themes for future study to emerge from the give-and-take of representative yet concentrated conference.” (*Future Report*, A. ii. (b))

(b) *St. Andrews proposals*

See Appendix III, p. 121, of FOC Paper 31 (St. Andrews Minutes).

(c) *Authorizing action by the Central Committee*

“In subsequent actions, the Central Committee AGREED . . .

(4) that on the recommendation of the Commission on Faith and Order and in accordance with Paragraph V, 1 of the Rules, the Central Committee authorize the holding of the Fourth World Conference on Faith and Order in 1963 at a place to be decided.” (*Central Committee Minutes*, 1960, p. 81.)

2. Date

3. Place

4. Composition (see Appendix III, p. 121, FOC Paper 31) and authorization for issuing invitation.

5. Report concerning the plans of the Theological Commissions for the completion of their work.

6. Suggested issues for regional discussion.

The following areas of inquiry are suggested. How would the Working

Committee change them ? What sub-topics would the Working Committee suggest for each ?

Europe : Beyond the Reformation, Counter-Reformation and Ecumenical Movement : What next in Europe ? What are the challenges to traditional ecclesiologies in the shift from the Europe of "Christendom" to the "post-Christian" Europe of to-day ?

Africa : How does the complex of loyalties suggested by the terms "mission", "indigenous church", "sect" and "nationalism" complicate and contribute to our understandings of the nature of the Church and its unity ?

Asia : How may Asian churches embody the particularity of the Gospel without diminishing its universality ? How may the relation between loyalties to ecclesiological traditions and the needs for indigenization be understood ? How may the churches of Asia be faithful both to the inclusive Lordship of Christ over the world and to his demands that the churches be separate from the world ?

North America : In how far can "spiritual unity", "co-operation" and "one big church" be thought to deal adequately with the real divisions ? In how far are they the only alternatives ? As we evaluate these or look for other alternatives, what problems are posed by the necessity of combining order and organization in parish and church councils ?

Latin America : What biblical conceptions of the Church and its unity can be held in common by Christian groups in Latin America ? Do these common conceptions provide a basis for unity in the Christian mission in the contemporary scene ? What are the greatest obstacles in the way of achieving greater unity in the churches' mission ?

Middle East : In the areas of witness, proselytism and religious liberty, what causes the most acute problems for the unity of the churches in the Middle East ? In what way do these issues bear upon the ecclesiologies and institutional interests of the churches ?

7. Suggested schedule of preparations

- 1961 June : Working Committee — discussion and authorization of plans.
- 1961 June to November : Selection, exploration, and revision of regional problems. Selection of chairmen and secretaries for regional studies, preferably from New Delhi personnel, and formation of regional groups (using existing groups where possible).
- 1961 December : Discussion in the Assembly Committee of the general plans for the Conference, especially the regional problems (see § 6). Meeting of the Working Committee at the Assembly if necessary.
- 1962 January to June : Initial invitations to churches to appoint delegates. Regional studies, stage one, resulting in first report.
- 1962 July : Full and long meeting of Working Committee, with chairmen of theological commissions and representatives of the six regional studies :

Preliminary reports of regional studies.
Preview of theological commission reports.
Planning of conference programme.
Discussion of policies and procedures for administration.
Authority for officers in regard to detailed planning.

- 1962 August to 1963 January : Second round of invitations, including consultants.
Regional studies, stage two, issuing in final reports.
Editing and publication of commission reports.
Administrative work in setting up arrangements for conference.
- 1963 February : Meeting of officers and staff to review conference plans (prior to WCC Executive Committee).
- 1963 February-March : Study and programme materials completed and circulated to delegates.
- 1963 July 15-30 : Conference. Two days in advance, a meeting of conference leadership and of the steering committee.

Basic Responsibilities
 (as amended by Working Committee)
 (Page references are to FOC Paper 31, 1960)

- I. (3. i) "To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the Churches the obligation to manifest that unity and its urgency for the work of evangelism."
- a) Use and revision of the statement on the nature of the unity we seek (113)
 - b) Week of Prayer for Christian Unity, including Interconfessional Bible study (124)
 - c) Expansion of Faith and Order work on confessional, regional and local levels (117, 124)
 - d) Section and Committee at the Third Assembly.
- II. (3. ii) "To study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the Church."
- a) Completion of post-Lund studies (115)
 Christ and the Church
 Tradition and the Traditions
 Worship
 Institutionalism
 - b) Fourth World Conference on Faith and Order (121)
 - c) Encouragement and support of regional conferences (115, 117)
 (cf. I c) above)
 - d) Co-operation in study with other departments of the WCC (Laity, Youth, Mission) (115)
 - e) New schemes of study involving new groups on new issues (115)
 Examples : Creeds of Younger and Older Churches
 Race churches and National churches
 Unity *given* (?) and unity *manifest* (?)
 "Fellowship" and "Institutional Structures"
 Competing claims of unity and truth
 Autonomy of churches and authority within churches
 Order and organization
 Unity in the use and interpretation of the Bible.
- III. (3. iii.) "To study the theological implications of the existence of the ecumenical movement."
- a) The nature and function of the *Basis*, (only if requested by Central Committee)
 - b) Revision of the Toronto Statement, (only if requested by Central Committee)

- c) Ecclesiological elements in the WCC (115), including the question of Holy Communion at Ecumenical Gatherings
- d) Ecclesiological elements in the confessional movements (124)
- e) Ecclesiological elements in regional and local councils
- f) Relation of unity to co-operation, federation, centralization, unification.

IV. (3. iv) "To study matters in the present relationships of the Churches to one another which cause difficulties and need theological clarification."

- a) Continuation of the proselytism study, if requested after the Assembly (116)
- b) Roman and non-Roman relations (117)
- c) Orthodox and non-Orthodox relations
- d) Relations to Protestant churches outside WCC (117)
- e) Initiating conferences and studies at points of greatest tension among churches.

V. (3. v) "To provide information concerning actual steps taken by the Churches towards reunion."

- a) Continuing record of church negotiations
- b) Analyzing schemes of reunion (116)
- c) Providing consultants for negotiations (116)
- d) Publicizing significant developments, e. g. towards intercommunion.

Possible Allocation of Responsibilities

The itemization of tasks to be done can add seriously to frustration and discouragement unless there is a parallel calculation of resources for the various jobs, an effective selection of priority tasks, and a wise distribution of the responsibility for these tasks. Much attention needs to be given to these factors.

Personnel Resources

1. WCC — General Secretariat
2. WCC — Other Departments in the Division and other Divisions
3. Faith and Order Commission
4. Faith and Order Working Committee
5. Faith and Order Theological Commissions
6. AGS Division of Studies
7. Faith and Order Director
8. Faith and Order Executive Secretary
9. Faith and Order Research Secretary

Note : How may the following be enlisted to best advantage in future work ?

- Faith and Order departments in national and regional councils of churches
- Faith and Order departments in confessional bodies
- New commissions to be established
- Regional representatives
- Faith and Order Department
- Faculties of Theological Schools
- Lay Academies
- The Graduate School of Ecumenical Studies

1. *World Council of Churches — General Secretariat* :

Presumably all Faith and Order work will be carried on in constant consultation and collaboration by the Director of Faith and Order within the Staff Executive Group. The work at the Third Assembly (I *d*) is now fully planned. Plans for the Fourth World Faith and Order Conference will also engage the help of the SEG (II *b*). The General Secretariat would necessarily have a large responsibility for the studies dealing directly with the WCC (III *a*)-*c*). Close collaboration would be needed in projecting and pursuing the studies under IV.

2. *World Council of Churches — Other Departments in the Division and Other Divisions* :

These may all be involved at one point or another in the preparations for the Fourth World Faith and Order Conference (II *b*). In certain local and regional conferences, their resources may be valuable help. In such studies as those mentioned in II *d*)-*e*) these other departments may take the initiative and may carry a major portion of the work. In any case, their help should be solicited wherever there is coincidence of responsibility. This would also be true of IV *a*)-*e*). It is assumed that all this collaboration will be worked out within the Staff Co-ordinating Group on study.

3. *Faith and Order Commission* :

If it were possible to make this a working group, certain studies could be assigned to it. If not, it is assumed that the Commission will provide triennial oversight, and that its members will be available for special tasks when needed. Would it be feasible to turn over considerable responsibility to the Commission as a whole for I *c*) and II *c*) ? Or should these tasks call for the appointment of regional representatives ? Or should this work be assigned simply to the staff ? This is an important issue, because all signs indicate a rapid growth of Faith and Order work in almost every region. It may soon be true that thousands of Christian leaders are more deeply involved in Faith and Order activities than the majority of members on the Faith and Order Commission. The problem of coordination and mutual support will become steadily more complex.

4. *Faith and Order Working Committee* :

1. Will the Working Committee serve as the basic planning agency for the Fourth World Conference, or will it delegate that work to an *ad hoc* committee ?

2. Will it wish to take primary and continuing responsibility for the task of I a), III a) and/or III b) ?

5. *Faith and Order Theological Commissions :*

Reports will be completed as preparation for the Fourth World Conference. Chairman and other members will be used in planning for the Conference and as resource leaders at the Conference.

6. *AGS Division of Studies :*

II b) Help at every stage of planning Fourth World Conference.

II d) Constant consultation and shared responsibility.

II e) Constant consultation and shared responsibility.

IV e) Constant consultation and shared responsibility.

Help in carrying some Faith and Order administrative work until new Executive Secretary is found.

7. *Faith and Order Director :*

General coordination of programme. Representative on SEG.

I d) Planning Third Assembly Committee work in conjunction with Committee Chairman and Secretary, and with Chairman of Working Committee.

II b) Initiative in Planning for Fourth World Conference.

II a) Supervision of the completion of the commission reports, along with their publication.

I c), II c)

II d), e) Initiating and planning of new studies by new groups.

IV b)-e) Developing contacts and exploring opportunities for dialogues.

V c) Providing consultants.

8. *Faith and Order Executive Secretary :*

I b) Preparation of materials for Week of Prayer.

I d) Committee at Third Assembly.

I c), II c) With perhaps a special geographical assignment.

II b) Preparatory studies for Fourth World Conference.

II d), e) Supervision of programme of studies after Conference.

III a)-f) Planning and supervision of studies.

IV a)-e) Responsibility for studies in area of greatest interest and competence.

9. *Faith and Order Research Secretary :*

V a), b), d) Primary responsibility.

II d), e) Special research as needed.

IV a)-e) Special research as needed.

I c), II c) Perhaps a special geographical assignment.

II b) Help with preparatory studies for World Conference.

Help in editing all reports (e. g. II a)).

I a) Collating of responses, criticisms and suggestions.

Participation in other phases of the programme according to interest and time.

**Draft Covering Letter
to Assembly Delegates in the Unity Section of the Third Assembly
and to the Members of the Committee on Faith and Order**

The subject of Holy Communion in our divided state is one which cannot cease to hurt Christian consciences. In ecumenical gatherings we are faced with it in inescapable clarity. At the Third World Conference on Faith and Order, at Lund in 1952, the problem was urgently and searchingly discussed. As a result, certain recommendations regarding the celebration of Holy Communion at ecumenical conferences were produced and gained widespread assent. But there is evidence that those suggestions no longer satisfy all consciences; yet no other suggestions have emerged which carry comparable authority, because of the thorough and representative discussion behind them. So the study must be re-opened in the most serious way.

An *ad hoc* consultation, sponsored jointly by Faith and Order and the Youth Department, has recently produced a memorandum, which we enclose. It has been considered by the Faith and Order Working Committee (acting for the Faith and Order Commission) who decided to commend it to the New Delhi Assembly as a useful starting-point for fresh discussion.

The Faith and Order Working Committee asks

(a) that the *Faith and Order Committee* at New Delhi should consider this memorandum with a view to formulating advice concerning next steps in this matter. We suggest that point C. 3 (p. 4) affords the proper point of departure within Faith and Order's own terms of reference. It is as one of "the theological implications of the existence of the ecumenical movement" that we must face the question (p. 2, bottom) "whether ecumenical gatherings do not constitute a special case".

b) that the *Unity Section* at New Delhi, perhaps in connection with Part II, 4 of its Agenda, should commend to the member churches (whose sole and ultimate responsibility it is to determine the conditions under which the Holy Communion is celebrated within our divided traditions) a fresh consideration of the problems of theology and discipline raised by our present situation. Such challenging of each other in love is part of our commitment to each other under the Lord of the whole Church.

As both the Committee and the Section report to the Assembly as a whole, we would hope that the Assembly itself would lay it upon both the Faith and Order Commission and the churches themselves once more to seek the path of obedience to God's will, in the territory which lies between our present distress and the elimination of the whole problem of "inter-communion" by receiving at last the gift of that "full communion and fellowship" of which the Lord's Supper is even now the pledge.

On behalf of the Working Committee,
OLIVER BRISTOL
Chairman
PAUL S. MINEAR
Director

